

The American Friend



Old Series
Vol. XXXV. No. 12

MARCH 22, 1928

New Series
Vol. XVI. No. 12

Starving Gloriously!

AN EDITORIAL

His Universe

GRACE COOK JAMES

The Prohibition Issue Today

S. EDGAR NICHOLSON

Friends in the Caribbean

MILTON H. HADLEY

The Triumphal Entry

ELBERT RUSSELL

ON THE HORIZON OF THE CHRISTIAN CHURCH

A WORLD PEACE CONFERENCE OF YOUTH

Youth groups have been brought together in Europe, in the United States and in the far east to confer on the problems of war. A plan is now being formulated to federate the efforts of these various youth peace movements and a world youth peace congress is scheduled to be held at Eerde, Holland, August 17-26, 1928. The two main purposes of the congress, as stated by the American committee on arrangements, are: 1. To stimulate and promote the study of the basic causes of war and their elimination. 2. To focus the enthusiasm and power of the youth of the world upon the development of methods and agencies for dealing with the problem of war.

STUDENT ATTITUDE ON THE WAR PROBLEM

The results of a recent survey at Boston University School of Theology show that 51 per cent of the students will never again take part in war. The survey was made by the distribution of 200 questionnaires covering various phases of the war problem, to all the regular dormitory residents of the school. One-half of these were filled out and returned and show that 51 per cent will take no part in future war, either as chaplain, soldier or civilian buying bonds and upholding morale; 18 per cent do not know what they will do in case of war; 14 per cent will go to war as chaplains, 17 per cent as soldiers. Of those willing to participate in war, 4 per cent will take part only if they consider the war an unjust one, and many of the other 27 per cent have very strict ideas of what a just war is. Eighty-three per cent of these prospective ministers wish America to enter the League of Nations, and eighty-nine per cent desire adherence to the World Court. The desire for disarmament is unanimous, sixty-one per cent believing that the United States should disarm regardless of the actions of the rest of the world; eighty-five per cent stated that the church should not support war when it comes, while only five per cent dis-

agreed. Seventy-seven per cent of them oppose the present chaplaincy system and desire that chaplains be removed from being under military orders. Ninety-seven per cent were opposed to the present American policy in Nicaragua.

THE RELIGIOUS LITERATURE CONTEST

Doubleday, Doran & Company, Inc., in cooperation with *The Christian Herald*, announce a prize of \$2500.00 to be awarded to the contestant submitting the best religious novel before October 1, 1928. The contest is open to every writer, professional and amateur, in the United States and Canada. The prize novel will be serialized in *The Christian Herald* and will be published in book form by Doubleday, Doran & Company. The judges of the contest will be: Daniel A. Poling, Litt. D., Editor *The Christian Herald*, and President of the International Society of Christian Endeavor; Charles M. Sheldon, D. D., Author of "In His Steps," and John Farrar, Editor and Critic. The rules governing the contest are as follows: 1. The novel must in content and spirit interpret the principles of vital Christianity to the modern world and express the purpose and motive of true religion without favoritism toward any one denomination. It need not necessarily treat of church or ecclesiastical problems, nor need it have ministers, missionaries, etc., as its main characters. 2. Manuscripts must be at least 50,000 words in length and must not exceed 75,000. Only typewritten manuscripts, double-spaced and written on one side of the paper will be considered. 3. The publishers and editors reserve the right to accept any manuscript not awarded the prize on regular terms. They also reserve the right to cancel the contest if, in the opinion of the judges, no manuscript presented is worthy of first place. 4. The prize covers magazine and serial rights. The winner will receive from the publishers a royalty of ten per cent on all copies sold by the publishers. 5. No manuscripts will be returned to the authors unless return postage is sent. Every precaution to prevent loss of manuscripts will be taken but the publishers will not be responsible should any be lost. 6. No manuscripts will be accepted for this competition after October 1st. Manuscripts must be submitted to The Religious Novel Contest, Care *The Christian Herald*, Bible House, New York City.

Sixteen Satisfied Friends

received a check on March 1. The checks were in payment of interest due on the Annuity Bonds held by these Friends.

Every six months similar checks go to these investors who have recognized in the Annuity Plan of the Foreign Mission Board an opportunity to help in furthering the Kingdom of God among men.

For particulars, write to the

AMERICAN FRIENDS BOARD OF
FOREIGN MISSIONS
101 South Eighth Street
Richmond, Indiana

WINONA SUMMER SCHOOL OF MISSIONS

The dates for an Interdenominational Summer School of Missions for women and young men at Winona Lake, Indiana, is announced for June 21-28, 1928. Courses offered will include lectures, normal and study classes in the home and foreign textbooks. Bible classes, inspirational addresses by many missionaries as well as other noted speakers, will form the program. Within a few weeks a complete program will be offered which will include special speakers for the Sunday services and each evening as well as missionaries from various countries. For further information write the publicity chairman, Mrs. F. E. Clendenen, 300 South Taylor Avenue, Oak Park, Illinois.

BOOKS THAT SHOW OTHER SIDE OF INDIA

"As Gandhi says, 'Mother India is a book for the East to read and for the West to forget.'" Such is the opinion received from Faith Parmelee, a Y. W. C. A. secretary in Colombo, Ceylon. "It is not all of the picture. India seethes with criticism. The National Christian Council has protested against its unfairness. Women in Bengal by Mrs. Urquhart is recommended as an antidote and A Son of Mother India Answers by Dhan Gopal Mukerji is another book that shows the other side of the picture. Miss Parmelee who went to India first in 1917, and to Ceylon in 1923, is from Burlington, Vermont.

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

Old Series
Vol. XXXV. No. 12.

MARCH 22, 1928

New Series
Vol. XVI. No. 12.

Entered as second-class matter, March 23, 1918, at the postoffice at Richmond, Indiana, under the act of March 3, 1897

Starving Gloriously!

A Contributed Editorial

WELL, how are you getting along at ——?"
"Starving gloriously," was the reply.

The question was asked by the president of a small but richly endowed college. The reply was given by the president of one of our Quaker colleges, a college on which the very existence of a Yearly Meeting seems to depend, an institution known as "the biggest little college in the state."

When the question was asked, this Quaker college president thought with delight of the fine quality of scholastic work being done by the students, of the faithfulness and devotion and efficiency of the faculty, of Christian work carried on by the members of the Christian Associations, which include almost every student in the institution, the deputation services held in many places, the Bible school and meeting maintained in a mountain community entirely by the students, the Bible study, mission study and other Christian activities; and his mind went back in retrospect over a considerable stretch of years during which this big-little college had been making splendid contributions to the service of God and the help of humanity, in many corners and in many fields of service in the homeland, and in many distant parts of the world; in France and Germany during and after the World War, in Alaska and Mexico, in China and India, in Africa and the islands of the sea.

But because he knew that his fellow college president was speaking in financial terms, with a smile strangely mingled of sorrow and joy, elation and gloom, rejoicing and apprehension, he replied, "Starving gloriously."

"Starving gloriously!" For he had to face the fact that not till the second *semester's* tuition was paid could his faithful faculty receive the whole of their second *month's* pitifully meager salaries—and the prospects were certainly not bright for the rest of the year.

"Starving gloriously!" Of course it was not *literally* true. Thanks to considerate grocerymen and a credit system based on the sort of character which a Christian college builds perhaps better than any other agency except a Christian home, all the members of this teaching force have enough to eat—they need not be actually undernourished. Yet with salaries only a fraction of what they could obtain elsewhere, and these salaries months in arrears; with the requirements of graduate work facing them constantly and hardly enough to live on with the barest comfort, to say nothing of providing this advanced work, still this faculty was cheerfully and hopefully and enthusiastically carrying on the work which they felt to be God's work for them—when the president thought of

all this, he replied, with his glad-sad smile, "Starving gloriously!"

"Starving gloriously!" And he thought of mission stations which he had never seen except with the eyes of his imagination and which he had never visited except on the wings of prayer, but to which he had seen graduates of the college go, with all the strength and beauty of this world upon them, and in their eyes the light of "a land that is very far off." He thought of some of these mission stations, inadequately supported, their work curtailed, their workers distressed because of delayed remittances and the attendant discrediting of the work in the eyes of those in other lands who were unpaid because the missionaries' support was so late in coming; he thought of some of these missionaries whom he knew, going on with their work in the face of all these difficulties, carrying on the work of God with less than half the help which they should have from God's financially prosperous children, yet going on with joy and cheer and gladness; and he murmured to himself, "Starving gloriously."

"Starving gloriously!" He thought of workers in the home field; faithful ministers in outlying districts, eager to help in the work which Christ is doing in the world; servants of the church among the aborigines, among the mountaineers; ambassadors of the kingdom in city and in country, unable out of their meager support to provide themselves with the reading which would feed their minds, the contacts with life which would feed their social natures, the attendance upon gatherings of fellow Christians which would feed their souls; yet cheerfully making the best of things, and carrying on their work as best they can in the face of their meager support, "Starving gloriously!"

And he thought, too, of the great growth of the automobile industry, and of the apparent purchasing power of Friends, among others, in the matter of automobile transportation. He remembered reading frequently that America is the most prosperous land on earth, and more prosperous now than ever before. And he wondered how God must think of a prosperous people who could leave their servants and his "starving gloriously!"

"Starving gloriously!" The work of God curtailed for the lack of funds which some Christians are unblessed in their possessing and which they will pass on as a positive curse to their children. "Starving gloriously" for the lack of what we consume upon ourselves. "Starving gloriously"—but *starving*, because we must maintain ourselves on the same basis as the Smiths next door.

"Starving gloriously," but *starving*, because your rich neighbors do not give. *No!* Because you do not pay what

you ought, out of your wealth or your poverty, into the work of the kingdom of God. There has been enough foolish squandering of means by *poor* Quakers to double all our agencies for altruistic helpfulness. There have been enough wild-cat investments made by Friends, in sums of less than four figures, to endow richly every Quaker college in America. It is not the rich nor even the well-to-do alone who are responsible for the fact that so many of our agencies for wheeling the earth heavenward are "starving gloriously." If you do not give liberally out of a Ford income or even a wheel-barrow income, you would not give liberally in you rode in a Packard or a Pierce-Arrow or a Rolls Royce.

"Starving gloriously!" Oh! Friends, there are invest-

ments in the Kingdom of God richer than any bank stock, mining stock or oil stock ever put on the market. Let's find those investments. Your first one may be additional support to the one who is ministering to you locally in spiritual things. And yours may be in the gift of much needed support to some missionary enterprise. And yours may be the endowment of a college. From everyone according to his ability. But for the sake of our own souls for the sake of God's faithful servants, for the sake of the work which is theirs and ours, and ours no less than theirs, let's not leave these enterprises of the Kingdom of God any longer "starving gloriously." Let's send them on to more glorious service because they are no longer starving.

L. T. P.

Friends in the Caribbean

BY MILTON H. HADLEY

I AM thankful that I am a Friend by birth and conviction. I am thankful for our denominational history, past and present. I, likewise, am thankful for the obligations which being a Friend imposes upon me. As a Christian and a Friend, not only must I commune with my Lord daily, have a family altar and take an active part in the worship of our meeting, but I must also treat all mankind as brothers, be they white, black, yellow, or red. I must love these fellowmen of mine so much that I will refuse to exploit the life of even the least of them. Another duty which many Friends are feeling, both as Friends and as patriotic citizens is that of being a gad-fly to goad our country into what seems the road of righteousness, into that straight and narrow path which leads to continued national life and the Kingdom of God.

Our Society had a wonderful opportunity during and following the war. We seized it and advanced His Kingdom thereby. An opportunity of equal significance, I believe, in another hemisphere, is presenting itself. As our country makes the Caribbean a United States lake, she is subjugating her weaker sisters bordering that sea. To carry this policy to completion—to support an empire, a strong navy is necessary. Hence the recent naval program, part of a twenty-year policy, was proposed by Secretary of the Navy, Curtis D. Wilbur. All of which shows that our diplomatic and military departments are working in harmony. If you and I do not want an empire under our flag, we must now say so in no uncertain terms.

Such an empire, built on mercantilism, would probably bring at least temporary economic gains to the United States, but what of our neighbors south of the Rio Grande? Just such a policy pursued by England furnished the basis of our revolt from 1763 to 1783. The "thirteen colonies" of Latin-America are only in the first stages of revolt. Their James Otises and Patrick Henrys are only warming up; seeing in our tariff, navigation acts, in our United Fruit Company, another East India Company, only with a differing monopoly. May not Bluefields or Port-au-Prince witness an up-to-date "Tea Party?" For history to repeat itself, the year 1928 or 1929 should witness a Latin-American Association to boycott U. S. products. May not the millions of acres of Henry Ford and Tex Rickard in South America irritate the citizens there as those of John Penn, Lord Fairfax, and Lord Grenville irritated our forefathers? Is our Monroe Doctrine a new Proclamation Line of 1763 to reserve all the territory west of that line for the exploitation of our citizens in a new fur trade? Were I a Latin-American I should undoubtedly hate the Monroe Doctrine. As a citizen of the United States, I fear it. I quake before it, being a Quaker. Thus the situation cries aloud for

someone to bring relief to our neighbors. Herein lies the opportunity of the Friends.

Our Mission Board has work in Cuba, Jamaica, and Mexico, while California Yearly Meeting carries on missions in Guatemala and Honduras. These are out-stations, not only of the Kingdom as seen by our Society, but also of an understanding of one race with another, of nation with nation. They seek and must continue to seek better economic, intellectual, social and physical conditions for the citizens of those countries. I believe four of the paramount needs of these countries are: (1) education, (2) economic opportunity, (3) the privilege of their governments to work out their own destiny, and (4) Christ's way of life.

Our Board supports or sponsors some fourteen day schools besides advanced schools which include the high school at Holguin, Cuba; the Happy Grove Boarding Schools at Seaside, Jamaica; and the Jaurez Institute for Boys and the Penn Institute for Girls at Victoria, Mexico. Then the special schools of Jamaica, the Boys' Orphanage and Industrial School at Buff Bay and the Lyndale Girls' Home at Highgate are filling a serious need and doing splendid work. California's work is going forward, due partly to efficient use of talented native workers, such as Senorita Lupe Lara. The school work at Chiquimala, Guatemala, with its sub-schools is probably deserving of special mention. However there is much still to be desired, both in California's school work and in ours. First, "gifted leadership" is needed in greater numbers. We have an effective force except in numbers. For example, our 1927 Report shows that in Cuba, "as there was no American worker at Gibara, it did not seem advisable to open the day school in the fall of 1926." We are scarcely holding our own. Matehuala has seen even the Castillos taken from it. Our equipment needs repair and expansion. I long to see more industrial and agricultural schools established. I would that Tamaulipas might be profiting by a strong agricultural college under our supervision at Victoria. I rejoice that our students from that city are "in great demand to go out and pass on their ideals." But I wish each of our mission fields might have at least one Dr. A. A. Bond, with possibly an Anna Haines to go out and do the field work. From a hospital in these fields might go out trained young people who would raise the moral and physical standards of an entire nation. Like the work of California Yearly Meeting, that of our Board is suffering seriously because you and I do not reach down far enough into our pockets. Lack of skilled workers in greater abundance is also a challenge to each of us young people.

For three hundred years the Spaniard kept the Indian in subjection. The Church taught him to be a good peon, to be a good slave. It did not proclaim Christ's social gospel. For another cen-

tury or thereabouts the local Spanish-Indian aristocracy took the place of the former masters. Early in this century Liberal parties began to spring up with some consideration for the rights of the poor Indian. But these rights were occasionally, yes, frequently, in opposition to immense profits on foreign capital invested in those countries. If the peon got a square deal, the National City Bank of New York could not pay \$20 a year on each \$100 share of stock with an additional dividend now and then; as last year, a 50 per cent stock dividend. Most of the Caribbean countries have seen the American Dollar come into take up the work of the Spaniard and local aristocracy; the work of grinding the Indian to dust. Would not the same be true in Mexico in 1928 had not an aroused public opinion kept our State Department from dragging us into a war for Wall Street? A bullet through a man does not educate him. Our marines are not to be the saviors of Latin-America. In fact, I wonder if the United Fruit Company wants the peon educated, for he would then more keenly realize the mercilessness of his taskmasters. Then another Moses might arise.

Let us be gad-flies. Let us inform ourselves about our dealings in the Caribbean. Learn of Diaz, the clerk of a mining company who contributed a cold \$600,000 to an anti-Liberal revolution. Verily, the same Diaz whose Presidential chair our marines have rescued from destruction not once alone. Yes, the very same who is now in that chair. Learn of the American adventurer, MacDonald, and how his string of paste beads gained him practical control of one-third of Haiti, together with the privilege of investing over three and one-half millions, the Haitian government guaranteeing him six per cent interest. (The National City Bank has now taken his place).

Last of these economic admonitions is the belief that all who wish to promote good international relations should oppose our high tariff. Why is Cuba in the throes of an economic depression? The Fordney-McCumber Tariff. Why will the payments on Europe's war debts be difficult? Our excessive protection. What is one of the great complaints of other nations against us? That our tariff wall is so high few of their products can hope to compete on our markets. And meanwhile, the infant industries of a century ago are the over-grown, bloated, domineering trusts of today.

Do you believe each nation should have the right to work out its own destiny as it sees fit? I do. Were I a missionary in China, I would undoubtedly be a supporter of the nationalistic movement; urging the students and others to resist, by peaceful means, extra-territoriality, the International Tariff Commission, and other agencies of foreign domination. Were I in Nicaragua, I should support Solorzano, Sacasa, even Sandino although the sword fails to right wrongs and I am opposed to it. In Cuba, the Platt Amendment, the United States tariff, foreign economic dominion might draw forth my indignation. In Jamaica one would declaim against the excessive profits of the fruit companies, paying for their fruits a mere pittance, to their stockholders, blood-bought dividends. In other Central American countries it would probably be the subjection of the peon, the aforementioned fruit companies, the mining companies, the unfair treaties secured by Uncle Sam together with his control of the little nation's finances. Thus, you see it would certainly be a tragedy if I were to go to the mission field. One thing is sure; part of my support would "be paid from Moscow!"

Most of us are not on the mission field, but we can protest loud and long against unjust actions by our politicians at Washington. Our Good Will Mission to Central America was a step in the right direction. It was a great success, even if it did not get to Sandino. We need more such. Did you note well what Douglas Parker wrote in the *Foreign Bulletin* last May? Note it now. "One of our greatest hopes is that Friends may wake up to the fact that we are no farther away than California—and come down to visit us. We get lonesome to see folks once in a while. There is a Pullman direct from Houston to Victoria, and the trip is as comfortable and safe as anywhere and unusually interesting." Let me repeat "as comfortable and safe as anywhere and unusually interesting." Now "do you remember way back when" the visiting Friend was common? May the Lord give us a revival of visitation. We must

inform ourselves of conditions and be radiating centers of public opinion in our country.

Finally, I might have said our Latin-American neighbors need real Christianity, but I chose to call it Christ's way of life, for in some things Christianity has become unchristian, or to quote the Chinese, "Christianity is one of the non-Christian religions." Let me in closing cite the need of the Seaside, Jamaica, meeting, as given in our 1927 *Mission Report*, for it shows how varied are the requirements of His way of life. "The meeting is in dire need of a gifted leadership. Some one who can go sympathetically into the humblest of homes and make the people feel that He loves and cares for them; who can make an appeal to the Happy Grove student body and faculty; who can speak to the varied needs of a diverse congregation; who can work with and not for; who can lead by the soundness of his ideas rather than drive by the prestige of his position; who can help in the discovery of truth and its application to the problems of class, race, economics, politics and religion; such a one is sorely needed for the Seaside meeting." Christ alone could meet those needs perfectly. To our country comes the question: "Shall we serve Him or mammon in the Caribbean?"

Prohibition Issue Today

BY S. EDGAR NICHOLSON

Digest of an Address delivered by the Chairman of the Five Years Meeting of Friends Board on Prohibition and Public Morals, at the Conference on Party Platforms and Dry Candidates in the Mayflower Hotel, Washington, D. C., February 28, 1928.

I REPRESENT a constituency that are a modest folk and given little to self-exploitation. I may presume, however, to say that it is a constituency which probably represents as nearly one hundred per cent of the members favorable to prohibition as any other denominational body.

The work of our Friends Board has been largely educational, but our Friend voters as a body have increasingly turned their attention to the support of dry candidates, even though it has meant splitting their party tickets to do so.

I have the conviction that we need in this country a tremendous amount of education directed to the importance of splitting party tickets in the interest of public morals whenever the occasion arises, and the methods by which this may be accomplished. The citizen who votes with discrimination and refuses to support bad candidates for offices is not only serving the general public and ministering to the public welfare, but he is doing more to build up his party than is a citizen who always votes the ticket straight, regardless of the things for which the candidates stand. The only way to keep a political party clean is to defeat its bad candidates. They who vote the ticket straight help to bring the whole party into disrepute with the result that time and again thousands of people leave the party altogether.

As a representative of our Board, I am ready to go along with this conference in asking the political parties not only for dry candidates who are constructively for prohibition, but I am ready also to join with others in an effort to secure planks in the party platforms in favor of the impartial enforcement of the Eighteenth Amendment and its enforcing statutes. It must be kept in mind, however, that something more is needed than the adoption of party platforms. In my boyhood days whenever I entered a railroad car I saw on the outside door a warning to the effect, "Passengers are not allowed to stand on the platform." This is a rule which has been adopted all too widely by politicians and candidates. We must insist and a public opinion must be created to this effect, that when platforms are written in support of moral measures both the party and the candidates should feel obligated to stand on the platform.

Finally, I want a word on another important question. Reformers are more or less having to labor under the public charge of being impractical and standing for idealisms that can never be realized. The importance of the campaign of 1928 requires a mani-

festation of wisdom and a degree of care that has not always been manifested in the prohibition cause. Great causes are not won merely by the pronouncement of "shibboleths" and by insistence upon radical declarations. In this year of 1928, facing as we do organized and persistent opposition, we need to demonstrate that the children of light are wiser in this campaign than are the children of darkness.

370 7th Ave., New York City.

His Universe

BY GRACE COOK JAMES

The majesty of God's universe; the majestic greatness of God!
"Oh the depth of the riches both of the wisdom and the knowledge of God! How unsearchable are his judgments, and his ways past finding out! Reason totters on its throne before the power, the wisdom and the knowledge of God.

Reason has no scale of measurement
With which to compute the power of God;
The power of God that gives life to an insect;
The power of God to set his bow in the clouds;
The power of God to rainbow-splash the flowers;
The power of God to thunder in the heavens;
The power of God in the song of the bird;
The power of God in the movement of the stars;
In His plan of the universe.

The earth, the moon, the sun, the stars,
Reflect to us His knowledge and wisdom;
Distance in its relation to the universe;
The circumference of the earth we can partially grasp,
But who can fathom the sweep from the earth to the moon,
The shortest unit of celestial measurement?
And reason stumbles and knows defeat
At thought of a distance a hundred times as far,
The distance to our nearest star.

The knowledge of God of natural laws,
Twirling worlds through infinite space—
Eternal sky-planes that float in the heavens;
What place has pride in reason of man,
When weighed with the knowledge and wisdom of God?
A human's power to be and do,
Slowly ascends a path of reasoning,
Seeing cause and effect, and by painful experience
Attain to such place as our limit may reach.

But God, the Almighty, majestic, unsearchable,
Author of laws, knows cause and effect;
Holds in his hand the key of the universe;
Knows, the All-knowing, the reason of being,
He holds the great answer to *all* the unknown.
God in His wisdom endowed man with reason,
Power to approach and long for his Maker;
Emotions that surge and sweep through his being,
Reaching out, searching out for that which eludes him;
Stirrings, promptings that flee from his grasp.

God in His wisdom endowed man with reason;
Then reason is subject and offspring of God;
Greater Creator than that which He creates—
Lesser the subject than He who is Ruler.
The knowledge of God, sure, instant, unfailing,
Unfathomable to the eye of man!
Can reason question its Creator,
Or hope to ascend a rival throne?
Nay, for His power it fills the heavens;
He demands allegiance from His own.

If ye, then, would follow him,
Who along faith's path hath trod,
Trust leads on when reason fails,
And smiles up into the face of God.
Portland, Oregon.

The Triumphal Entry

BY ELBERT RUSSELL

WHEN I read the story of Jesus' triumphal entry into Jerusalem, I am beset with misgivings. If I had been there, would I have been in the procession or only an indifferent or scornful spectator, like the priests and rabbis?

It was not exactly the kind of procession I have been accustomed to march in; the street urchins dancing along or running ahead; the disciples in "shirt sleeves," throwing their coats into the road ahead of Jesus, tearing limbs from the trees of people's orchards along the road and waving them in the air, shouting "Hosanna" and "Hail to David's Son!"; the crowd made up chiefly of Galilean Zealots—provincial radicals, whose uncouth dialect and violent principles shocked and alarmed the religious leaders.

Would I have stood aloof with the Pharisees, pointing scornfully at the children and demanding that Jesus quiet his disorderly disciples? Would I have been kept from joining the procession by the fact that the "best people" did not accept him, that he did not keep the Sabbath as respectable people should, or that it was dangerous to be identified with him? Would I have been such a stickler for scripture that I would have repudiated him because "out of Galilee cometh no prophet?"

Have we become so conventional, so respectable, so fearful of change, that if Jesus came to America as he came to Judea, with his motley procession and his strange doctrines that shocked the religious leaders and alarmed the rulers, we would stand aloof for fear of being thought queer or bolshevik? If he came incarnate in non-Nordic flesh, with oriental dress and Asiatic features or with swarthy skin—like a glorified Gandhi, let us say, or Sun Yat Sen, or Booker T. Washington—would we only say, "Out of Galilee or India or China or Africa cometh no prophet?" Are we so unaccustomed to associate with the poor or meet humanly with sinners, that we should be shocked at his conviviality and feel ill at ease to go in with him to dine with publicans and harlots?

One Spring Sunday morning I marched with the Salvation Army on the East Side in New York, just to see whether I could have felt easy in the Triumphal Procession, and I felt alarmed and ashamed when I caught myself watching the sidewalks out of the corner of my eye, for fear some of the Yearly Meeting Friends might happen to see me. I have marched with Socialists and labor unions in a peace demonstration in Geneva with better satisfaction, but then no one in Geneva knew me! I am uneasy for fear I have not enough practice in walking in such processions to cut a good figure in the Triumphal Procession.

The only way we can be sure of not missing Christ when he comes—and he comes when the least of his brethren leads a procession of the oppressed and needy through our streets—is to live so close to his spirit, to be so filled with his love, so aglow with his passion for truth, that wherever and whenever they are manifest, we may recognize them under all disguises and in any company and follow him wheresoever he leads.

Duke University.

Sowing to the Spirit

What a parable is that of the sower! The *seed*: Christ the kernel in the husk of the word. Yet what a kernel must that be that is put in such a husk! The *sower*: it matters not, whether skilled farmer or little child, if the seed gets into the soil! The *soil*: of four sorts: the trodden path, the thin layer of earth with the rock beneath, the soil with seeds of weeds and thorns in it, and the good, deep, rich earth. Every feature of this parable bears investigation and expansion. For example, the third class—the grain that grows among weeds grows long and spindling, but never fills out the ear—a picture of the disciple whose growth is so hindered by worldly cares or lusts, that he never becomes a converter of souls! In him is no seed of propagation and reproduction.

—ARTHUR T. PIERSON.

Crusade with Christ

A Young People's Program

"Crusade With Christ" was the theme of the International Christian Endeavor Convention at Cleveland last summer, and since that time this challenge has developed rapidly and attracted the attention of other young people's organizations as well as Christian Endeavor. Three commissions have been established, as proposed by Daniel A. Poling at Cleveland—one on World Peace, one on World Evangelism and one on Christian Citizenship. Endorsement of and cooperation in the Crusade program have come from the Interdenominational Young People's Commission, representing twenty-one denominations; from the Youth Section of the International Council of Religious Education, representing over thirty denominations; and from a number of other young people's agencies within and without the church. The International Society of Christian Endeavor, under whose auspices the Crusade started, is now only one of the agencies promoting it.

The Crusade with Christ does not propose a new organization of young people. Its emphasis is on a common program of activity by and for young people. The crusaders of history were clad in armor; they responded to the call of trumpets; they went forth with high purpose and holy resolve to achieve worthy ends. This modern crusade has no armor nor sword nor spear. It summons the intellect, the heart, the service, and the sacrifice of enthusiastic youth, and relates them all to the leadership of Christ in producing a Christian world.

Some of the more obvious activities already scheduled are the following: (1) Union sunrise mass meetings on Easter morning, April 8, 1928. Hundreds of these meetings in cities and towns are now in process of arrangement, Christian Endeavor societies, Epworth Leagues, Sunday Schools, and other youth organizations having a part.

(2) Classes for study and for practical application of methods are being organized in great numbers. The principles and practice of winning young people to Christ, of acquainting them with their duties as citizens and their responsibilities to make a warless world. "Youth must know" becomes a very active slogan.

(3) Practical adventures in evangelism in thousands of churches before Easter, and in young people's groups at other periods during the year, arise naturally under the Crusade.

(4) By the spoken word the call of the Crusade with Christ will come to scores of conventions, institutes, summer conferences, and the national, state, and provincial gatherings of religious bodies.

(5) In several great assemblies of youth including all the agencies at work among

them—religious, educational, social, physical, and moral—the claims of citizenship, peace, and relation to Christ will be presented.

An important gathering of representatives of all youth agencies in North America is called to be held at Columbus, Ohio, on April 10 and 11, 1928. This will be the first time that leaders of youth from such varied groups have been summoned for counsel on their common relationships with young people, and the resultant plans in line with the Crusade for Christ will be far-reaching. Listed below are some of the suggestions for specific activity for promoting the crusade for Christian citizenship. In a subsequent issue the suggestions for Peace and Evangelism will appear. You will perhaps want to file these suggestions for future reference.

ORGANIZE FOR CITIZENSHIP

Organize a citizenship committee and report its formation to the Board of Young Friends Activities, or to the Crusade With Christ Committee, Room 208, 41 Mount Vernon Street, Boston, Mass.

STUDY CITIZENSHIP

Discuss the public questions now before the voters in your community, seeking the Christian solution.

Promote a "How to Vote" class, making a special effort to enroll all first voters.

Study the reasons for and the background of prohibition. Select members to look up

NATIONAL UNIVERSITY OF MEXICO

Summer School—July 2 to August 15, 1928

Why not take a summer school course in the oldest university on the American Continent? The National University of Mexico, Mexico City, offers excellent courses in the Spanish language, Spanish-American and Spanish literature, history, art, education, sociology, economics, folklore, folk songs, etc. In addition to this, seminar groups are organized to study the economic, political, social, educational, labor, and agrarian forces that are at work in the Mexican Republic.

The tuition for the summer term is \$30. (U.S.) Special rates are allowed by the railroads, hotels and local merchants; so that the summer term is not expensive.

Mexico City is surrounded by lofty mountain ranges snow-capped the year round; the climate is delightfully cool because of the high altitude; yet the city is in a tropical country. Why not plan to get better acquainted with one our near neighbors? For further information, address the Summer School of the National University of Mexico, Mexico City; or, the American Friends Service Committee, Philadelphia, Pa.

the history of the control of liquor in the United States, first by the towns, then by the states, then by the nation. Find answer to the question, "Why was Liquor outlawed?" and bring it to public attention.

Organize study classes in societies or unions, using such themes as "Why Prohibition," "Our Government and Its Principles," "Americanizing our Community," and "Why We Have Law." Textbooks will be suggested by the national headquarters of the co-operating agencies, or by the Crusade with Christ Committee, Room 208, 41 Mount Vernon Street, Boston, Mass.

EMPHASIZE REGISTRATION AND VOTING

Volunteer the service of members of your organization in arousing interest in voting. Where registration is required, make definite canvass to see that every possible voter is registered.

Agitate in favor of getting out the total vote on election day. Recognize the new responsibility of those of your members who have reached the voting age since the last election. Help older people to go to the polls.

COOPERATE IN WORTHWHILE ENTERPRISES

Serve as leaders or assistants at children's playgrounds.

Co-operate in prohibition and law enforcement campaigns.

Provide comfort bags and reading matter for sailors, soldiers, lighthouse-keepers, and others.

Co-operate with the juvenile court in handling cases.

Conduct classes in English, sewing, cooking, and so forth, for foreigners and others needing help.

Promote better race relations by forming an inter-racial committee, properly supervised, for your community, and exchange speakers and leaders of meeting.

Maintain a bulletin board where each week some striking citizenship poster can be displayed.

Hold public meetings for your church members and neighbors to take action on improving moral conditions and securing better law enforcement.

Write campaign letters or secure signatures to petitions.

Assist in securing improvement of moving pictures, and cleanup of poolrooms, dance halls, and other places detrimental to the morals of youth.

Assist in the observance of Sunday as a day of rest and worship, and support all laws and organizations to that end.

SEEK THE BEST PUBLIC SERVANTS

Encourage fellow-church members and former members of your organization to accept public office. Give good office-holders support.

Adopt resolutions on moral issues at union meetings, commending officials for good work and urging right action on pending matters.

ELIZABETH MARSH.

A Day at Large

BY EVA RAE MARSHALL

To Attarah and Der Ghassanie and a lunch packed for the trip! And there is the "Sunday School Lady," (Miss Wadia Shatara), and Mrs. Jones with small Richard! And what a pleasant road with the green of spring already creeping out, and, flowers—anemones, cyclamen and daisies fairly shouting a joyous greeting. Even the children and women traveling along the road with flowing garments, baskets on their heads and the inevitable tattoo marks popular with the falahien, on their faces, and the little shepherds with their flocks of goats and many new little climbing, capering baby kids, seem brimming over with the gladness of the day.

But when we reach the village school in the poor little village of Attarah we are greeted by a sight that fills us at once with feelings of both joy and sadness. The school itself is spick and span and Mrs. Scander, the teacher, is spotless. The clothes of the children are in all degrees of rags and tatters, but their little faces are clean and their hair is combed. Their gentleness and courtesy and many little niceties speak praises for their gentle teacher. Seven older girls, some of them married, one married for eighty pounds to give her brother money to go to America, come for sewing. Mrs. Scander shows us with great joy the garments they have made for the school children out of the material given by the Friends Girls School as their Christmas white gift offering. They are to be given to the children this very day.

For a month they have been having a warm dish, rice and oil, rice and milk or lentil soup, three times a week at noon. Eating is only a secondary matter in these poor villages. Many of the children have no warm food for days at a time. The mother is in the field and they eat at any odd time what they can find, perhaps figs or onions or a hunk of bread. So carefully has Mrs. Scander planned these lunches that there are enough provisions left from the pound and a half purchase to last another month.

NEED FOR A DOCTOR

And while we are looking at the things they have made and done, and learning from Mrs. Scander that a room has finally been procured for her to live in, for several years she has lived in the school room. Miss Shatara is testing the children on their progress in lessons. "Who will write chicken on the blackboard for me?" And the little tot in delight at her comprehension draws a picture of a chick.

The two brightest girls, aged eight and nine, we are told, are engaged. The mother of one has died and she has already gone to live in the home of her future husband. The wedding will probably not take place for two or three years. Scarcely have we

arrived in the village until all are aware of our presence. A pathetic old woman crowds through the gathering of curious village boys to show us a thumb, three times its normal size and covered with great festers. No doctor in the village, and she hoped that we were doctors!

"Will the children come out to have their pictures taken?" Such a thrill! And we hope the little brides-to-be show up well for they are so sweet and clever. We tell them good bye and twenty-nine hands wave in good bye.

Now we are off for Deir-Ghassanie. Winding up and around the mountains we first catch our breath as we look down the steep incline to the dry stream bed below, and then gasp with delight when the Mediterranean bursts in sight from the

PEACE THROUGH TRUST

BY LELIA S. MARSTALLER

What time I am afraid, I will put my trust in thee. PSALM 65:3.

The ocean's surf is breaking,
Its waves and tide e'er flow;
No hand can stay their moving;
No mind their power know.

Perchance, today is peaceful,
Tomorrow the storms unfurl—
The truest, the strongest and bravest,
Go down where those billows hurl.

In life with its work and battles,
What chance have we peace to win
When sorrow and pain and parting,
Like the waves, come in, and in?

As the strongest go down in the ocean,
So sin, with its grief and woe,
Flows over life with its burdens,
And pulls down like the undertow.

But I'll lift mine eyes to the mountains,
So still, so strong, so high,
When the storms shall come in fury—
To their shelter let me fly.

Their great calm peaks which move not,
Pointing ever to God above,
Tell my troubled, sin-sick spirit,
He is true: He is strong: He is love.

They tell me He never faileth,
Through the days, the nights, the years;
His power and tender compassion
Can uphold me and sweeten my tears.

So, mid life's shipwrecks and heartaches,
I come to my God of the hills,
And His Peace, like the calm of the mountains,
With courage my spirit fills.

Brunswick, Maine.

summit. But here among the rocks is an enchanting spot for our lunch, the same sort of a lunch we would have in America, with some pickled turnips, which remind us a little of horse radish, and goat's cheese besides. Picknicking is a new thing to Richard, and traveling is like "Alice in Wonderland."

Let us get a picture of these Moslem women with water jars on their heads. And just as we are about to snap, a shepherd with his saucy goats, already in the picture, informs the women that they are having their picture taken. Quickly they cover their faces, and "snap" goes the kodak catching shepherd, goats, black covered figures and all.

A VILLAGE WEDDING

Winding up the hill we see the village of Deir Ghassanie, much more imposing than Attarah. This is a Moslem village now, but long ago their ancestors were Christians. The fifteen big girls, in European costume by the way, save for their mandeels, scurry about to get us chairs. The little ones are sewing, they sew two afternoons a week. "You came to us two years ago and told us a story about Omar Khattab." They read well, and they have good books. "But we want another teacher. Sitt a Zezie has to spend so much time with the children she cannot help us much." Ah, yes, and here are some dresses like the children of Attarah have, the gift of the girls at the Girls School. But only the orphans, about seven in number, and the very poor are wearing them, for many of the girls are from well to do homes and can afford clothes.

"What is that sound, A wedding?" On going to the door we see a procession of women with baskets on their heads carrying the bride's trousseau to the home of the bridegroom amidst song and dance. Here they will make her clothes and here on the morrow she will be brought. The groom, a young lad of about high school age, finds being in the house too embarrassing, so he takes an airing outside, probably so that he can see what the visitors at the school are doing.

Now the Mokhtar (the Mayor) of the village comes to see us. The village wants to give land, each man will put on the deed his seal, for the mission to build a school. They will give of their time and work to help in the building. They want their girls to be in the school. The Mokhtar himself has two sisters attending.

The boys of the town gather around to admire Richard. How clean he is, and how fair! But the day is already wearing on so we must go, but not before forty bright and eager school girls recite some poems. How they love poetry and sing some songs! And with their songs ringing in our ears and their eager faces imprinted on our minds we once again start our journey over the hills and valleys to Ram Allah, the Hill of God.

Ram Allah, Palestine.

Lights and Shadows at Holguin

BY CARRIE DAVIS

Santiago was a little Cuban boy who had been humored at home and allowed to do just as he pleased and when he pleased. He was 13 years old, had fine features, and the prettiest dark bright eyes. It was a joy to look into his face for he had the appearance of a boy with great possibilities stored away for the future. Two older brothers were making good in the world and had been fine students. Santiago, who was the youngest child grew homesick while away at school and cried and cried hard, cried until his eyes were swollen and his appetite was gone. He asked to go to see his grandparents who lived at Holguin. The grandfather was a nice old man but was not wise as to what the child needed. But when the boy returned to school after his visit he cried more than before. So it was thought best not to let him go. But if he could not get permission to go he would run off. And instead of sending him back his relatives would let him stay with them. Then when he did return the doors were locked so that he could not get out. He had his tears so trained that at the least call they came forth. One day it came class time and the boy was not to be found. He was not at his grandfather's nor in the boarding hall nor in school. They looked and looked for him. No one remembered seeing him. But a short while before the close of class that morning he was found behind a trunk doubled up asleep. The trunk was not in his own room and was behind a curtain.

The father was eager for the boy to make good, but the school informed him of the attitude the boy had taken and that if he continued to assume that attitude he would have to take him out of school. The father came to see him and tried to get him to do better, but the child was even worse after the father left. The rod had been spared and the lad was spoiled. I do not advocate spanking but I believe there are times when it is effective. Santiago needed it but unfortunately did not get it. The father threatened all kinds of things but to no effect. Evidently the child was accustomed to that from his birth and knew that his parents did not live up to their word.

While the Director was away with the students for the Government examinations Santiago had another spell. He would not go to class and stayed in his room. One day I went in and inquired if he were sick but he pretended he was asleep although all knew he was playing possum. I told him that he must get up and go to class but no answer. I talked as kindly as I knew how, but he made no response at all and remained with his face hidden in the pillow. Two of the other boarding boys were in the room with me. We started to pick him up but he clung to the bed and

screamed. We did not give up, however. He kicked and tried to bite and was very rude but we held on. After about fifteen minutes he was willing to wash his face, comb his hair and go to class. He was a perfect little gentleman for about a week. Then some little thing happened and the boy was quite angry again. We wrote the father that we could not afford to keep him in school as we were not prepared to care for his type and he was having a bad influence on others. His father took him from the school and he is attending night classes in his home town. His future remains to be seen.

Last fall Enrique, an only son of the telephone operator of one of the sugar companies, came to Los Amigos for the first time. It was his first experience away from home. He was tall, thin, pale and anemic. He had been sickly most of his life not being able to attend school all the year. When he matriculated arrangements were made for him to go to the dining room for a glass of milk in the middle of the forenoon and also in the afternoon. About seven weeks after school began, the father came and made complaint that the meals served were not satisfactory, that the boy needed special care and needed to have other things to eat between meals. Among other things Enrique had evidently written home that the beans were being soaked over night in soda water and, oh, it was just ruining their stomachs.

After the heat of the discussion had cooled a little, for it is characteristic here, first comes what one afterward feels was an explosion then a calm in which one can reason a little. Little by little the father let it be known that their son had always eaten when he got ready which was at all hours. When meal time came and he had no appetite the mother would get up from the table and go to the kitchen to prepare sweets for him which he would eat. But no vegetables. The Director explained that under those conditions he needed just what he was getting at school, certain hours for eating and substantial food. At the close of the interview the father was more lenient in his attitude but he showed that he was not convinced.

The next morning the Director went with the father and son to the doctor for a thorough physical examination. After the examination the doctor emphatically emphasized the need of eating three times a day what the other boys ate but no more. The father accepted it. A few weeks later he returned to Holguin and was very happy to find his son much improved and doing better school work because of better health. He has been able to see the value of regularity and is very grateful to the school for what it is doing for his boy. Enrique is strong enough now to play

basketball which was quite impossible before. We hope that when school is out and he returns to his home he will live up to what he has learned is best for him. Holguin, Cuba.

MARTHA DREAMS ABOUT MUMMIES!

The following letter was written by the Hoyts on February 15 while in England. They are due at Mombasa March 15.

There are so many of our blessings which we do not realize the value of until we must leave them. This was true in our case as regards our friends in Wichita. We met them as a matter of course week by week, scarcely realizing what they added to our lives of cheer and helpfulness. As our wonderful steamer, the Olympic, began to sail away from America, and we were handed, all in a packet, the fifty letters and telegrams from our dear friends, our hearts held a mixture of emotions which we will not try to describe. Suffice it to say these messages lightened our grief at leaving our boys, made us put a new valuation on our friends, and gave us more confidence and assurance that we were in the path of duty and service which God had called us to do. We thank you one and all and will let you carry this message to the group until we have time to get a personal message to each one.

We could not have asked for a finer passage over. We were not seasick an hour, but a few hours after we landed at Southampton, there was quite a bad storm about England and ships were damaged.

The days we are here in London we are spending doing our last buying for outfitting our home in Africa for another term. Also, we are finding time for some sight-seeing, when there is not too much rain. We spent a very interesting two hours Sunday afternoon in the museum, most of the time in the Egyptian rooms. On every trip to our field, we wish we could share our travel and sight-seeing with other friends. So many mummies must have impressed Martha as she suddenly awakened in the night and wanted to get in my bed. When I took her in she whispered that she had a bad dream about these mummies in the museum. One of the things that impressed us most was the preservation of the rich coloring on the coffins, most of them over 3000 years old, and they had not been retouched at all. Martha was also much interested in an old chariot, and as she looked at it she called to mind Pharaoh driving into the waters of the Red Sea in a similar chariot.

We are sailing again on the evening of the 17th on S. S. Modasa of the British India Line, a small boat. We should reach Mombasa, Africa on the 15th of March, almost a month of sailing yet.

The assured prayers of our friends will mean more to us during the five years to come, than anything you could possibly do.

FRED, ALTA AND MARTHA HOYT.

For the Children

BY CORONA RAYLE COOK

"Oh, look, Daddy! Do you suppose they really are?"

Dorothy was so excited that she did not wait to finish her sentence but went dashing off and her father had a hard time to keep up with her. When she reached the long table she stopped and just looked! Father looked, too. I am sure that you would have looked, also, if you had been there.

"Oh, aren't they lovely? Just look at their black, black hair. See how it is cut with bangs and bobbed! Look at their lovely silk kimonos! Oh Daddy, wouldn't it be nice to hold one for a minute?"

"Indeed they are, and it would, daughter," said Dorothy's father, trying to answer all her questions in one sentence.

"Just to think, they came all the way from Japan! Oh, I think it was fine for the little girls of Japan to send us these dolls. I'm so glad our church sent one of the American dolls over there in time for the Feast of Dolls last year. I'm glad I could help a little in that for now I feel as though I really had a better right to enjoy these." Dorothy stopped for breath.

"What a splendid message of friendship these dolls bring and what beautiful messengers they are!" said father. "Let's see—how many dolls are there? There are seven here but were there not to be dolls for every state?"

"Oh, yes, Daddy. There are 58. There is one for each state in the Union to have, one for Washington and one extra so that it could take the place of any broken one, should one be broken. Then the Princess Teru, the little daughter of the Emperor and Empress, has sent Miss Japan. We sent her one called Miss America. Just look at their kimonos again, daddy, they are made of special silk. Oh, I'm so very glad you brought me to this Conference, for maybe I never would have seen these dolls if you had not," and Dorothy squeezed father's hand.

Father had to go into a meeting but Dorothy decided that she would just stay with the dolls, and she promised not to leave that table so that father could find her when he returned. For an hour Dorothy feasted her eyes on these doll messengers. She pictured to herself how the nearly thirteen thousand dolls had been sent from America, although that really was too big a number to picture easily. She thought of how these dolls had been sent to the schools of Japan as messengers of the goodwill of the boys and girls of America. The Empress had given a wonderful doll house to the home of the forty-eight state dolls and of Miss America. Then the kindergarten and primary school girls had all given one sen (or half a cent) to buy these dolls which were especially

made for this very purpose of carrying goodwill to the United States.

"I would have liked to have been at the farewell parties they gave these dolls," thought Dorothy. "I just know that the little Japanese girls wondered what we are like over here and what the dolls would see in their travels. Why, that is just what I wondered when we sent the dolls over to them! I do wish all of the boys and girls in our class could see these but I can tell them about them, I guess. It really is nice to be the pastor's little girl, for by coming with daddy to the Conference I did see these dolls, and I never even hoped to see one of them!"

"About ready to leave the messengers awhile?" asked father, coming up just then.

"Yes, daddy, but do let's come back for another look before we go home," begged Dorothy.

"All right," said father, "but let us remember that the nearly 5,000,000 little girls who gave money for these dolls were expecting us to do more than just admire their messengers, Dorothy."

"I know, they wanted us to be friends with them, like our dolls told them that we wanted to be and like we wanted them to be friends with us," exclaimed Dorothy, skipping along to keep us with father's long strides. "I'm going to read more about Japan so that I will know more about the Japanese boys and girls 'cause you should always know what your friends like so when you see them you can be polite and make them comfortable." Dorothy sounded very grown up, but father was glad she had caught the message of friendship which the dolls had come to deliver.

THE UNFINISHED ROAD

Clarice and her father and mother were having a lovely long drive. It was such fun to explore new parts of the country! Clarice enjoyed it very much. She looked eagerly for the new scenes.

Suddenly she saw a beautiful gateway just beyond.

"Oh, father, please drive slowly so that we can see what this is. It must be a big estate of some kind."

Father very obligingly slowed the car as they came up even with the gateway. The road was paved up to the gate in a graceful curve, while there was even a sidewalk also curving from the gate to the highway. It gave promise of beautiful grounds beyond. But as their car came to the place where Clarice and father and mother could look through the gate, they found that the driveway ended just within the gateway. Instead of there being a long drive with an avenue of trees and shrubs leading up to a lovely home, there were

a few trees here and there but no sign of all the beauty Clarice had expected.

Clarice was so disappointed. It seemed foolish to care so much but she had taken a fancy to the entrance and she disliked to think of the sham that it seemed to be. The car started up a little faster and father and mother said nothing. They waited for Clarice to speak.

"Why did the people do that?" at last said the little girl.

"Maybe they changed their minds," suggested father.

"Maybe they found it was going to cost too much," said mother.

"They should have thought all that out before they started," objected Clarice.

Mother smiled. She remembered times when they all forgot something, especially this little girl of hers. She asked:

"Do you always finish what you start? How about the towel you started last summer for Aunt Edith? The new doll dress you could not wait to start two months ago? Were those like unfinished roads?"

Clarice looked very much ashamed, for she had started those things with such zest, only to tire of them within a few days. She had not thought before how it looked to do this way.

"I'm going to finish those up the very next thing I do!" she declared.

"Splendid!" said father. "Then you can start on those house slippers you promised me." He smiled at Clarice. "But there is some other road that you built a gate for that I am wondering how it is being finished."

Clarice looked surprised for she could think of nothing else she had left unfinished, but father went on to say:

"The first of the year I heard you talking about a book. I believe it was a book where the actions of everyday were written down. It was to have kind deeds and words and thus be full of good thoughts and pictures. There were to be no anger blots, but it seems to me that yesterday I heard some angry words out in the yard where two girls were playing. I do hope that that book of 1928 is going to be as good all year as it started out to be. It rather reminds me of a gateway and a road. That book had such a good beginning that it should be good all the way through to live up to the first day, or the gateway."

The car rolled along smoothly. No one said anything for quite a while. Everyone was thinking. Suddenly Clarice spoke.

"I never thought of those things before in just that way. I'm going to try to finish all my roads after this. Someway that road back there disappointed me so that I am going to try harder than ever not to disappoint you."

Mother smiled. "Maybe we all have some unfinished roads, dear. I really believe that we must drive right home and call on those new people next door. They are so homesick."

CORRESPONDENCE AND COMMENT

These columns are open to expressions of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwise in the paper for that matter, cannot be held to reflect those of The American Friend.

RURAL CHURCH PROBLEM

Editor THE AMERICAN FRIEND:

I have been much interested in the reports given of the Cleveland Conference on Church Comity, in connection with the Home Missions Council. For many years I have closely watched this movement, as it has constantly assumed growing importance, and have wondered whether Friends were taking the interest in it they ought. I am convinced that the Federated or Community Church is the only salvation of the Rural Church problem, in which Friends are so vitally interested. I believe if Friends will give the careful attention they ought, they may save the situation in many of our country meetings. Their strength in many rural neighborhoods, if rightly used may give them a leading place. But they must lay aside all clanishness, and recognize their responsibility for the entire community, and make every one feel at home with them in worship and work. They must cease over-insistence on doctrines that divide, and be tolerant of the convictions of others. This does not mean that any should give up convictions that are precious to them, but hold them in loving fellowship with others of different convictions, and all work together for the highest good of the entire community. We now have a number of meetings where this has been done to the strengthening of Friends influence, and the saving of the religious life of the community.

We need also to carefully study to find our place in the coming unity of the Church. If we fail in these matters it may mean a more rapid disintegration in numbers and influence.

CHAS. E. TERBETTS.

Whittier, California.

MEANING OF SHIME-KAZARI

Editor THE AMERICAN FRIEND:

At the New Year in Japan every house has for one of its decorations a straw rope from which are suspended at regular intervals small squares of clean white paper. This decoration is called Shime-Kazari. The rope is put around the eaves of the house and at the time of its origin had the following meaning.

"Our forefathers thought that men have within them the Spirit of God. Then man is a part of God—therefore man is holy in essence. Any place which contains something holy is called a shrine. Then the home in which men live must be a shrine. Any shrine in Japan is recognized by its Shime-Kazari as a holy place. So when this same decoration is put upon private houses at

New Year time it is that the people living within may reflect on the idea explained above in case they have not done so at any other time during the year."

This explanation was given to me by a student in one of the Tokyo universities. I pass it on to you in his words. Can you think why I pass it on?

ALICE L. DIXON.

30 Koun Cho, Mita Shiba, Tokyo.

VARIOUS ANGLES TO THE WAR BUSINESS

Editor THE AMERICAN FRIEND:

You are welcome to use the following in your paper in any way you see fit; probably you will find it a little different view of the war question than that generally taken:

As my ancestors were Quaker back to the time of William Penn, I am naturally interested in Quaker principles. I heartily agree with the editorial of January 5, entitled, "Now is the time," referring to Peace agitation. Generally the masses do not want war, but are driven into it. I say driven because generally those who preach war the loudest do not themselves fight. So the war whoopers preach war and practice Peace themselves. On the other hand, the great mass of the people talk Peace and go to war, when they are forced to. Our worst enemies are those who seek to drive us into another big war.

We need to get better control of our government so as to put a quietus on these wars, carried on without the consent of Congress, as the little wars in Central America and the war against Russia a few years ago. I think if we are to have wars those who benefit by them should be made to pay and not issue bonds for our grandchildren to pay. But if no one got rich by war, it would stop a lot of the jingo talk. Our president is playing the same game as the war president did; viz: talking Peace and helping the militarists. The expensive battleships are to be used probably to transport men and supplies to foreign lands. A war in self-defense would not need many ships. In actual battle the expensive ships would be worthless, fighting against submarines, mines and aeroplanes.

We may get a few lessons from the late world war. Which side really won the war? Here our liberties have been very much curtailed, and we are supporting and will support a gigantic military machine, while the Germans have gained more liberty and do not have a large army to support.

There is another angle to the war busi-

ness and it looks to me as though the rich men would see it if they had even common judgment. The bonds for the next war will probably be worthless, because I am inclined to think that then the World will go Bolshevik; people will say that the Bolsheviks cannot make matters any worse. One thing history seems to teach that greed is blind even to its own best interests.

O. C. NEWSOM.

Checotah, Oklahoma.

Editor THE AMERICAN FRIEND:

Having, for quite a number of years, been distressed over the subject of warfare, I have been led to consider it from quite a variety of aspects, and am induced to present a few thoughts.

The first appeal to a young man to become a soldier is to his courage; and seeing that courage is an essential part of a man, this makes a strong appeal. But the flaw in this appeal is that moral courage is entirely kept in the background and merely physical courage is put to the front, lowering a man to the standard of an animal or beast.

Physical courage is a fine trait, but in a man it must always be associated with moral courage and never separated, so that a real man always wants to know before acting, *Is it right?*

In the last war an effort was made to appeal to this trait by saying it was a war to end war. Let us see, for a few minutes, the conditions required of a soldier and then we may more easily come to a conclusion. In the first place he has to be drilled until he has lost, or surrendered, his own initiative. Is this good? How are returned soldiers affected by this condition of their character? Some have confessed to me that they are unable to occupy responsible positions on account of it. To be sure there are civilians likewise so situated from natural character but do we wish to increase the number? Again, a soldier must become sufficiently hardened to endure scenes of the most terrible physical, yes and spiritual suffering too, without breaking ranks to give aid. Indeed, he must not only keep rank but *must go on and inflict more of the same kind*. Compassion cannot be exercised except in some instances when conditions are favorable. Many may say the same exists in peace. Not exactly: I quite agree that it was in time of peace that the priest and the Levite passed by and the Samaritan came to the wounded man's aid, but the Samaritan, as well as those others, was his own master having freedom of action; if he had been one of a regiment he might have had some difficulty in aiding the sufferer.

How then are we going to act in the matter? There are the requirements of authority and discipline to be considered, and these are important considerations. One thing, we may agitate and promote righteousness and honorable and fair dealing in all the affairs of life. By so doing we inspire an individual consciousness of

integrity and uprightness that will stand for its individual convictions of right. This was the attitude in the time of early Friends, whose integrity was notorious or better, notable, and they won their recognition on this basis.

Again, they won their way by their endurance, for they were severely persecuted. This satisfied their sense of honor and courage; for unless a man can respect his own honor and courage, he cannot stand in the time of trial. This fact needs to be recognized in dealing with this subject. A man's moral courage must be associated with his physical courage. To my mind the key of the situation lies in integrity in small matters; this leads to courage of convictions and a determination to fully know the foundations on which those personal convictions rest; and this refers us to the beginning of this article, as far as soldiering is concerned: Does it improve character or does it injure character, there is the point.

Integrity in small matters, here is where the leak occurs and also where the remedy must be applied.

JAS. E. SPENCER.

St. Thomas, Ontario.

PATRIOTIC SERVICE FOR PACIFISTS

Pierre Ceresole of Switzerland, is making an earnest appeal to Americans for workers and money in reconstruction work in Lichtenstein and Switzerland. Pierre Ceresole has been interested in finding work in which pacifists and all those who would refuse military service in time of war, can engage. He believes that patriotic service should not be limited to a time of war.

Friends will remember that the papers reported a very disastrous flood in the autumn of 1927 in various parts of Lichtenstein and Switzerland. For instance, in the Principality of Lichtenstein over 6000 acres of plowed land, meadows and gardens were covered with rocks and stones. Houses were damaged and streets were washed out. Pierre Ceresole has appealed for men and women of all lands who are willing to work with their hands regardless of national frontiers, to work in the reconstruction of these devastated regions. He writes:

"The work of clearing and restoration will be carried out under expert guidance; and every one of good will, sound in health, and of at least average physical strength, may take part. The cooperation of a few engineers would be very valuable. We also need women helpers for housekeeping, kitchen and hospital."

"The volunteers are paid no salary; but they are given food, lodging and the necessary tools for the work. They are insured against accident at their work."

"The work begins in the spring of 1928 as soon as the weather permits and is expected to last until the autumn.... Our appeal is addressed to each and every one re-

gardless of rank, party or creed. Let no one, however, come merely out of curiosity without the firm determination to give himself up entirely to the work, which will be no game or sport, but serious labor and toil, and to submit willingly to the necessary discipline."

"To all those, however, who take part in the right spirit, we can promise great joy and spiritual gain in this fellowship of labor."

Pierre Ceresole writes that there are a large number of people who wish to participate in this venture. Some, however, find it difficult to pay their carfare; and he has appealed to American Friends and others for contributions for this purpose. Any Friends who wish to help along such a worthwhile movement as this, can send their contributions through the American Friends Service Committee.

If there are young men or women who wish to join in this labor of love, kindly apply at once through the American Friends Service Committee, 20 South 12th Street, Philadelphia, Pennsylvania.

CHARLES WALTER HOWARD

Professor Charles W. Howard, head of the department of zoology at Wheaton College, Wheaton, Illinois, died at the Geneva Hospital, March 1, 1928, from injuries received when hit by a train at a street crossing on his way to college. Last September he took up his duties at Wheaton and had won the esteem of the faculty and student body during this brief period. Born in Ogdensburg N. Y., in 1882, he graduated from the Academy and from Cornell University, and from the University of Minnesota received a Master of Science degree. As a recognized authority on the silk industry because of his work for ten years in China, he was appointed representative from this country to the Canton section.

Having served as a missionary in China in connection with the Canton Christian College, his heart was in the work there, and to a large extent he continued to supervise it. While in China he was a professor of Biology and later became Head of the Department. After branching out into the Sericulture work later as a Professor, he was given supervision as Head of this Department. He became Director of the Bureau of Sericulture for the Kwongtung Province, Canton, China, in 1923. After returning to this country, his duties in this work did not cease.

In Wheaton College he was advisor of the foreign students as well as advisor of the Pre-Medical students. He frequently interviewed students regarding their relation to his Savior, and he made soul-winning the business of his life.

The following tribute on behalf of the faculty expresses warm affection for him and tender sympathy for those who mourn:

"Men pass, the earth rotates unceasing, God is neither seen nor heard except by faith. Yet to Him we open our hearts in

this time of spectacular loss in the "accident" to Professor C. W. Howard.

"We believe the steps of a good man are ordered of the Lord! Prof. Howard's working with us for six months has endeared him to us as a treasure brought from far. In this little time his expertness in his special science has been proved. His scholarly culture has impressed us all. His breadth of experience has made him exceptionally serviceable. His eagerness to impart instruction has enamored his pupils. His altruistic enthusiasm has kindled his associates. His spiritual devotion encompassed world-wide enterprises. And he is gone.

"We take it as a chastening, a purifying, a challenging of the best that is in us. When in our last Faculty meeting he outlined his department work, gave the rating he put upon biological science, charted his expectations and instrumentalities for development, he made us think of Caleb before the Promised Land. But having glimpsed the view he stepped away.

"We wait one moment and look up. We fill our lungs with a more heavenly atmosphere. We grasp the bereft and lonely ones with one hand, the larger tasks with the other, and with the loving Christ proceed."

D. A. STRAW, Secretary.

By vote of the Faculty,
Wheaton College, March 2, 1928.

THE WORLD'S CONVENTION

Of course you have been thinking about the World's Sunday School Convention which convenes in Los Angeles, California July 11-18, 1928. The trip itself will be worth all its costs. When we get twenty-five Friends east of Omaha, Nebraska, to register as delegates, then we can have a special Pullman from Chicago to Los Angeles. The Executive Committee of the Board on Religious Education has selected as the official route, the Rock Island Lines from Chicago to Colorado Springs. A day will be spent in the Pike's Peak Region, seeing the Garden of the Gods, Sky-line Drive, Cave of the Winds, South Cheyenne Canyon, and Seven Falls. Probably an evening with the Friends of Colorado Springs will be arranged. Then there will be a daylight trip through the Royal Gorge, a day in Salt Lake City, a day in San Francisco, and a day trip to Los Angeles.

The railroads will offer low fare summer excursion rates with liberal stop-over and side-trip privileges, besides a wide range of choice as to return routes. This convention trip offers almost unlimited possibilities for seeing Western America.

Full information concerning the trip, cost, and the convention program will be sent you if you will write E. H. Stranahan, Oskaloosa, Iowa, Chairman of the Board of Religious Education.

Contract is as essential to character as contact is to power.

QUAKERDOM · AT · LARGE

Constance M. Rowntree, wife of John Wilhelm Rowntree, passed away peacefully at her home in England, March 9, 1928, which was the anniversary of her husband's death in New York City, twenty-three years ago.

Nebraska Central College will entertain the representatives of colleges in the state at the State Peace Oratorical and the State Extemporaneous Speaking Contests early in May. Local contests will be held in each of the twelve colleges to decide upon a representative. Much interest is centering in this approaching event which will bring many visitors to Central City from the normal schools and colleges of the state.

Among the recent visitors at the Friends Center, Boston, Mass., were Thomas J. Battey of Providence, R. I., Dr. Clara Maria Liepman and Ruth Schramm of Hamburg, Germany. A discussion under the auspices of the Fellowship of Reconciliation was held here, February 6, regarding the position of a white family in the South ostracized for their friendliness toward Negroes, and on the 20th the condition of the Sleeping Car Porters was considered, both white and colored people being present.

Mention was made in our issue of March 8, of the service of tribute in memory of Joseph Moore, formerly president of Earlham College, at Earlham Chapel, February 29—his birthday. Twelve days later, March 12, his widow, Mary Thorne Moore, who lived on College Avenue adjoining the campus, with a daughter and son, passed peacefully to the great beyond. She attended Earlham College under President Moore and later was married to him in 1872, and had spent the rest of her life in Richmond. Possessed of keen intelligence and great sympathy, she entered into all her husband's activities with interest and understanding. Her membership was with West Richmond Friends.

The Boys' High School in Brummana, Palestine, celebrates its jubilee this coming summer and is looking forward to an addition of an assembly hall, some extra classrooms and more dormitory accommodation, all of which have been greatly needed for years. Robert J. and F. Pearl Davidson, who have spent the last year in Brummana, feel that the school is filling an extraordinarily valuable place. They have boys coming from Persia, West Africa, Abyssinia, the Islands of Greece, Armenia, Iraq, Palestine and Syria. In order to secure the Syrian point of view more fully five Syrian Friends have been added to the board of

administration who will sit with their English colleagues and share in the direction of the work.

Crystal Bird who has spent about a month in Indiana under the auspices of the American Friends Service Committee addressing meetings of Friends in the interest of better race relations spent two days last week in Richmond. She addressed Earlham College students at chapel and about forty invited guests at the home of Florence G. and Ruthanna M. Simms. Interesting experiences were related of her itinerary, her reception in more than fifty homes and as a colored speaker who would interpret the aspirations of the Negro toward the better things of life. She returned to Philadelphia after an absence of nearly six weeks from the office, having attended meetings within the limits of Wilmington, Indiana and Western Yearly Meetings.

A. Neave Brayshaw of London Yearly Meeting of Friends, who is spending some weeks in the United States made a hurried call on Friends in Richmond, the guest of Howard H. and Anna Cox Brinton, and attended a meeting for worship at Earlham College, Sunday morning, March 11. He endeavored to interpret the words of George Fox: "Mind that which is in you to guide you to God." For this witness of God the Society of Friends has always stood and by it are trying to bring men to a place where they do not wish to do evil. Their refusal to resist when arrested, their stand against war and for peace bear witness of a search for that inner purity. They refused to recognize dogmas or creeds but sought to share Jesus' idea of love.

Writing of the International Bureau of Education, founded in Geneva in 1926, under the auspices of the Jean Jacques Rousseau Institute, Edith J. Wilson says, in *The Friend* (London), that what appeals most directly to those at the Quaker Center in Geneva is the fact that the indefatigable secretary, Marie Butts, is a member of the Society of Friends and one of the most active, and sympathetic of the fellow-workers at the Taconnerie. It is she who has made them understand the spirit of the work, who tells them of the worldwide range of its correspondence, of its hundreds of visitors in season and out of season, of its relationship with educational experts all the world over, of its contacts with ministers of public education in various countries, and of its national centers in Spain, Poland, Czechoslovakia, Mexico and elsewhere. "Civilization is the capacity for cooperation," is her definition of the word and the unrelated efforts of the past, she claims, have

failed to meet the demand for a more reasonable system of education that shall result in a more reasonable human race. But this gigantic task needs greater financial support from thousands of subscribers and life-members to help forward the twin causes of Peace and Education and secure the right cooperation between local effort and centralized knowledge and experience.

With a quasi-droll humor, Gerrard Roberts in *The Friend* (London), describes an approaching debate at the Institute at Friends House, London, on the advisability of the introduction of a modified form of the American pastoral system as "alarmingly significant." The resolution would be supported by an older Friend prominent in the work of the Society and opposed by a young Friend. "Possibly," he says, "the supporter is speaking more or less to a brief so that the pros and cons may be effectively ventilated, but the choice of subject shows that there is a deep dissatisfaction with the ministry in our meetings. I personally feel all the more nervous because, in more depressed moments, I have been tempted to wish that we had something of this pastoral leadership but, after contacts with members of other religious bodies, I have always come back to a stronger belief than ever that we must maintain our testimony of individual and united priesthood." Then, in light of the discussion on the question of "The Real Presence" at the February Meeting for Sufferings he adds: "We have the most intense need to recapture the 'real belief' that our meetings for worship are of as paramount importance as the Eucharist is to the Roman or Anglo-Catholic. In fact, that it is fundamentally the same act of communion and worship, but in a purer and, it should be, a far more powerful form where the, to us, adventitious aid of an ordained priest is not only unnecessary but a hindrance." The need of a teaching ministry is recognized, to supplement the act of worship by the group, when someone must assume a measure of leadership, but the real concern is how to adjust the method to the present custom and preserve the testimony for "real community worship and congregational responsibility for ministry and service."

Francis E. Pollard ably reviews "The Outlawry of War," by the editor of *The Christian Century* in a recent issue of *The Friend* (London), and describes the author as "one of the chief exponents of that radical and seemingly simple plan for cutting war clean out of the world's life which is now attracting so much attention." The principles as outlined and de-

veloped provide "a most healthy and stimulating exercise for the minds of all advocates of peace. In certain respects they are specially appropriate for the education of those who are timid or cautious in their expectations, who like to move one step at a time, who keep their eyes upon the limits set by public opinion. But for the Society of Friends, too, who are not exempt from caution but who do stand for the total abolition of war, our author will provide much food—and highly seasoned food at that—for thought." "Few writers," he continues, "have ever brought out so effectively the fact that war is an institution, recognized, legalized, consecrated. This is part of his fundamental position and it is thoroughly sound and of immense importance. We are ourselves perpetually confronted by the dilemma of the practical and the ideal, of the step-by-step method which seems so inevitable, and the thoroughgoing refusal and condemnation of war which is the essence of our faith." By way of criticism, he adds, "The author's description of the League of Nations as a military alliance is but a fractional truth. His dismissal of its co-operative work as mere 'marginal and incidental philanthropies' is hopelessly inadequate. His assertion that compulsory arbitration will be an added cause of war is utterly unsupported. His grounds for refusing to regard the Permanent Court at the Hague as the beginning of a world wide system of justice are entirely unconvincing. His lack of interest in Disarmament is inexplicable upon his own principles. His calm assumption of the readiness of the peoples to avow their solemn renunciation of war begs the whole question. His attitude on the right of defence is difficult. Nevertheless, pacifists of all types and degrees will do well to read Mr. Morrison's challenging pronouncement."

NEWS OF OUR MEETINGS

Cherokee Quarterly Meeting was held at Ringwood, Oklahoma, March 2-4, and was a most profitable and enjoyable occasion. Road and weather conditions being favorable in the early part of the meeting induced many to attend. With one exception all pastors were present and some of the local congregations were well represented. The meeting on Ministry and Oversight, Friday morning, was opened by Carl D. Byrd, Quarterly Meeting Superintendent. Vernon Bowman, pastor of Cold Water meeting led in the devotional period. The afternoon session was given to discussion of the subjects of "What Shall the Pastor Read," opened by L. Herbert Reynolds, pastor of Cherokee, and "Personal Evangelism," introduced by Evert Craven, pastor of Seiling meeting. Friday evening, the department of Missions was presented, Leta Needles presiding, and the different local unions of the Quarterly Meeting participating. The address of the evening was made by L. Herbert Reynolds. Saturday

morning, Professor Reagan of Friends University was present and spoke briefly of the prospects and needs of the University. He was followed by M. F. Swafford, Yearly Meeting Superintendent, who brought a gospel message. Gladys Fountain had charge of the evening evangelistic service. Sunday was the crowning day, when Evert Craven brought a gospel message at the morning hour, the afternoon service was in charge of the Christian Endeavor department with George Robinett presiding, and the evening service was in charge of Arthur Weeks of Seiling who spoke in the power of the Spirit. The next Quarterly Meeting will be held at Seiling in June.

The meetings at the first of each month at North Berwick, Maine, are continued with good results. The visits of James Coney have secured affection for him. All who listen to his evangel bear testimony to its helpfulness and blessing. The self-sacrificing efforts of William and Arthur Hussey to promote a broad community interest in religious education with clear evangelism are commendable and seem to be wisely directed. The few members here keep up the organization of the Monthly Meeting and are kindly indulged by the Quarterly Meeting. They feel much better satisfied with their conduct when they mingle cordially in worship and activity with the other denominations than to keep up the old method of aloofness. At the first of April a visit is expected from Crystal Bird whose name has been in THE AMERICAN FRIEND and she will receive a hearty welcome. At that time, it is hoped that milder weather will be here, snow and ice gone, so that a larger meeting may be gathered, and that the expected special favor will be appreciated.

Fred E. Smith, Field Secretary of the Five Years Meeting, was a most welcome visitor to Everett, Washington, Meeting of Friends in the past month. A fellowship supper was held in the basement of the church, February 22, when he was the principal speaker. The following Sunday he preached an inspiring sermon. His presence with the people here was enjoyed and was most helpful in many ways.

A. J. Bales and family who came to Ringwood, Oklahoma, seventeen years ago for a three-year pastorate are again on this field with prospects pointing toward

AMERICAN FRIENDS SERVICE COMMITTEE

WILBUR K. THOMAS,
Executive Secretary

Correspondence and remittances,
20 South 12th Street

Clothing shipments,
15th and Cherry Streets
PHILADELPHIA, PA.

a fruitful ministry. In the meantime a splendid \$10,000 church has been built and other improvements made. Since September 1, four Christian Endeavor societies have been organized which puts this department on a working basis, and "the end is not yet."

A two weeks' revival meeting of unusual interest closed March 4, at Wabash, Indiana, Friends Church. Lewis E. Stout of Plainfield conducted the meeting. Special music was rendered each evening which was in charge of Mrs. L. A. Dawes, Julia Macon and Velma Fields. The second week of the meeting, Mrs. Lewis Stout came and assisted with the choir. On Sunday, March 4, seven members were added to the membership. The meeting throughout drew an unusual interest and much was gained by those who attended. Church members were strengthened and outsiders showed much concern.

A two weeks' revival meeting has closed at White River, east of Winchester, Indiana. The meeting was conducted by the pastor, Lee Chamness, who labored earnestly, bringing splendid messages helpful to the meeting. Clifford Chamness, the pastor's son, very ably assisted by bringing the message in special songs which were very inspiring to everybody. Some were renewed and many revived by this special effort.

Friends at Farmland, Indiana, held a three weeks' revival during January. Harry M. Kreider, pastor of the Friends Meeting at St. Mary's, Ohio, was the evangelist. His preaching and teaching both were very clear and plain and was enjoyed by all who heard him. At least twenty-six were definitely blessed. The work has been moving steadily forward. On January 26, Winchester Quarterly Meeting held an all-day conference here with three sessions. The subjects of Communion, Baptism and Oaths, as taught by Friends were clearly and ably presented, respectively, by Wm. J. Sayers, Chas. E. Sweet and Chas. E. Hiatt. In the evening an inspirational address was given by Fred E. Smith. From February 27 to March 2, the Quarterly Meeting's Conference on Religious Education was held here and Farmland showed her appreciation by giving each speaker a good audience and a good hearing. Prayer and personal evangelism are now being stressed looking forward to a time of ingathering at the Easter season.

At the close of the evening meeting, March 4, in New Salem Friends church near Greentown, Indiana, five young people knelt for prayer following a message by the pastor, Ola S. Oatley, and received Christ into their hearts testifying to forgiveness of sins. The meetings were continued each night throughout the week, excepting Monday which was spent at Hazel Dell the clos-

churches will observe Decision Day. Here is the challenge of Jesus himself—"What do you think of me?" Jesus was guiding the thought-life and the heartlife of those disciples. He knew it was a forward step for them to come out in the open and declare their faith in him as the Christ. When Peter asserted "Thou art the Christ" he burned his bridges behind him. No reservations there. The Baptist was uncertain whether Jesus was the one or whether he should look for another. (Luke 7:19). Doubtless, the same doubt had been in the disciples' minds at first. But now Peter declares their willingness to stake their all on Jesus. To the people he was a prophet; to the disciples he was *the Christ*. And we must remember that to them the Christ was to be the great deliverer of their nation. The disciples by this confession announce their readiness to undertake to establish "the kingdom" under the leadership of Jesus. This should be the challenge to present-day disciples.

Bishop McDowell said two years ago in an address to university students: "If I knew a better person than Jesus Christ, I would tie up to him. If I knew a better book than the Bible, I would tie up to it. If I knew any nobler ideal of personal life and character, I would cling to that ideal. If I knew a better program for this city, for the United States, for the world, than the program of Jesus, I would get into it."

Jesus is still the hope of the world. What other leader or program can we trust? For me, he is the Christ.

II. *The Cost of Discipleship.* Jesus began to tell them more clearly the implications of their declaration of faith. No doubt they already realized that Jesus' conception of Messiahship was different from the popular conception. Having come to believe he was the Christ, now they must learn that he must suffer, even die. The nation would not receive him. If he would win them, it would be through sacrificial love. But just as surely as he must die, so surely God would not forsake him. He must triumph even over death.

This principle of losing one's life to save it the disciples must learn. It seemed contradictory to Peter. Note that not all losing of life is saving it. It is only the losing of life in devotion to him and his kingdom, for the salvation of men. "Shall save it" does not mean escape from death, nor primarily does it refer to immortality. Rather, it is the thought of saving it from being spoiled or wasted, of finding its true use, fulfilling its mission. But it is unthinkable that a life lived on this high plane should be scrapped in the end by its Maker. "What shall it profit a man if he shall gain the whole world, and lose his own soul?" Just "life" itself is our greatest possession, life with its wonderful possibilities. When that life is wasted, what is there left.

"Whosoever therefore shall be ashamed of me." Jesus would fortify his followers against times of testing. A young man went to work in the lumber camps of the north-west. On his return, his pastor asked him if those rough men had made it hard for him to be true to Christ. He replied, "O no. I did not tell them I was a Christian."

It was real suffering and real dying Jesus was talking about. Carl Sandburg asks: "I ask you to come through and show me where you're pouring the blood of your life. I've been in this suburb of Jerusalem they call Golgotha, where they nailed him, and I know if the story is straight it was real blood ran from his hands and the nail-holes, and it was real blood spurted in red drops where the spear of the Roman soldier rammed in between the ribs of Jesus of Nazareth."

Do modern Christians have to bear crosses? I knew a boy who died in Leavenworth in loyalty to Christ. Sherwood Eddy says, "Mammon is a much more potent idol, it is more cruel, smeared with more human blood, than Kali or Siva. They sacrifice goats to Kali and we shudder; we sacrifice men to Mammon and justify our 'rights.'" In simple fact, though they are not worthy of mention, I have met with more opposition and misrepresentation, ten times over, in "Christian" America, than I ever met in fifteen years in India, or in repeated visits to China, Turkey, or Russia."

At what points today do the principles of Jesus come in conflict with popular opinion and custom? Am I assuming my responsibilities as a true disciple in these situations?

L. W. REYNOLDS.

Lynville, Iowa.

BIRTHS

POND—To Dorwin and Florence Pond, Wabash, Indiana, February 29, 1928, a daughter.

VOTAW—To A. Harold and Mildred Stout Votaw, Plainfield, Indiana, March 10, 1928, a son, Lewis Richard.

MARRIAGES

STOUT-REITZEL—At Plainfield, Indiana, November 1, 1927, Julia Reitzel and Lewis E. Stout, evangelist in Western Yearly Meeting. Westine Leitman, daughter of the bride and missionary at Wyandotte, Oklahoma, minister.

DEATHS

MOORE—At her home on College Avenue, Richmond, Indiana, March 12, 1928, Mary Thorne Moore, widow of Joseph Moore, a former president of Earlham College, and daughter of Thomas and Ruth Green Thorne, aged 80 years. Born at Selma, Ohio, a birthright member of Friends, she attended Earlham College and in 1872 was married to President Moore. Four children survive her: Grace E. and William E., who lived with her, Mrs. Benjamin B. Grave of Crawfordsville, Ind., and Mrs. Benjamin Cadbury, of Morristown, N. J. She was a member of West Richmond Friends, a woman whose strong influence and inspiration was felt by all with whom she came in contact.

SHEDD—At her home in Union Village, Woonsocket, R. I., March 3, 1928, Sarah Almy (Marble) Shedd, in her 81st year. A life-long Friend and loyal member of Smithfield Monthly Meeting, she contributed brief, but cultured and helpful service both in meetings for worship and business, and the steady influence of her strong personality will be greatly missed in the circle where she has moved so long. She graduated from Moses Brown School in the class of 1865, and later on in life served as a member of the Committee in charge of that School for a period of 35 consecutive years. Her graduation was followed by a period of study at the State Normal School, and in that institution she remained as teacher for 30 years. In 1895 she was married to J. Herbert Shedd, and her active interests outside her beautiful home were transferred from the schoolroom to the social and philanthropic work in the same community where she had always resided. How much her services in this field were appreciated is well told in a review of her life given in a local paper. 'She will long be remembered as a woman of culture, education and refinement,—a beautiful Christian character and a lovable friend.'

The American Friend

Authorized by the Five Years Meeting of Friends in America

Published weekly by
THE FRIENDS PUBLICATION BOARD
Richmond, Indiana

Alvin T. Coate, Chairman.....Indianapolis, Ind.
Isaac T. Johnson, Secretary.....Urbana, Ohio
E. Harrison Scott, Treasurer.....Richmond, Ind.
John R. Cary.....Baltimore, Md.
Wm. O. Mendenhall.....Wichita, Kan.
Arthur M. Charles.....Richmond, Ind.

Subscription Price \$2.00 per Year
Foreign, 50 Cents Extra

Make all checks and money orders payable to
Business Department
THE AMERICAN FRIEND
Richmond, Indiana

Address all correspondence having to do with the
Editorial management of the paper to
EDITOR AMERICAN FRIEND
Richmond, Indiana

Advertising rates given on application
Address Business Department

WALTHALL—At his home in Wichita, Kansas, March 3, 1928, Levi Walthall, son of William B. and Sarah Haworth Walthall, aged 78 years. A birthright member of Friends, he was educated at Vermilion Grove Academy and Earlham College, and while not affiliated with the church in late years was at heart a Friend. Four sons, six daughters and seven grandchildren survive him. Interment at Maplewood cemetery by the side of his wife who preceded him 21 years ago.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS
4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Willard H. Farr, Clerk, 6024 Dakin St. Telephone Kildare 0872. Names and addresses of Friends coming to Chicago should be sent to the above address.

CINCINNATI, OHIO
Cincinnati Friends Meeting is held in the Carson Lodge Room, 218 Ludlow Avenue, Clifton, Cincinnati, Ohio. Bible School, 10:15, and Meeting of Worship, 11 a. m. Ministers, Henry G. and Jane Sumerhayes, address, 321 East 33rd Street, Covington, Kentucky. Visitors welcome.

DETROIT, MICHIGAN
Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p. m. A cordial invitation to all friends everywhere. Pastor Ira C. Dawes, 2662 Pasadena Ave. Phone Arlington 7532. Church Phone, Euclid 4088.

DENVER, COLORADO
Denver Friends Church, West 41st Ave. and Shoshone St. Take number 28 car to West 41st Ave. and walk one block east. Bible School 9:45 a. m. Meeting for Worship 11:00 a. m. and 7:30 p. m. C. E. 6:30 p. m. Pastor, Charles A. Mott, 2105 West 41st Ave. Home phone Gallup 6070-M. Church phone Gallup 1461. A home church for out-of-town Friends.

THE NICHOLSON PRESS



26-28-30 N. NINTH ST.

Commercial Printers and Binders
PUBLICATIONS

PRINTERS OF THE AMERICAN FRIEND